The Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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N. CLEAVELAND FLETCHER, Editor.

From the Magazine & Advocate.

A SERMON

BY A. B. GROSH.

"But it is good to be zealously affected always, in a good thing; and not only when I am present with you."—Gal. iv: 18.

I design, in this discourse, to examine familiarly into various means and measures that might be used and pursued to advance the prosperity of our cause. I have selected a text rather as a matter of form than of *utility*, though the sentiment it conveys is both excellent and correct.

The observing mind of a Shakspeare has declared, that "there is a tide in the affairs of men, which, taken at its flood, leads on to fortune." To every society blessed with such a tide, I would respectfully propose for consideration the following desultory remarks on the means of improving the blessing to the greatest advantage. To the inquiry, then, How shall we be zealously affected toward the good work of advancing the Redeemer's cause? I answer briefly.

I. *By a regular attendance on meetings.* Where numbers are but few, punctuality in attendance is the more necessary, as the absence of any one is the more readily felt. That absence affects sensibly those who attend; and especially does the speaker feel the frequent absence of his hearers, as a silent but eloquent rebuke for the uninteresting, uninstructive nature of his sermons—or look with sorrow on the spiritual apathy of his flock to the subjects. Persons not belonging to the congregation, are differently affected by the absence of a hearer from his regular place of worship. Seeing him sauntering around the streets, or woods, or fields, or spending his Sunday *in reading* at home, or in attending other meetings, the first inference is, there is no meeting; or, if there is, the speaker must not be worth hearing—or, if the speaker is worth listening to, the meeting must be disreputable or unpopular, for surely that person would not otherwise absent him or herself from it. Thus, very frequently, the meetings are rendered base and contemptible in the eyes of the public, by the neglect of our friends to attend them regularly. And certainly we cannot ask others to respect, and to be interested in what we do not outwardly respect, or manifest any interest in, ourselves.

If the hours for attending the meetings are inconvenient to the great body of hearers, let them be altered for the better—but, at all events, *strive* to have every possible thing out of the way of interference with attendance on meeting. I do not approve of a Pharisaic strictness, or fanatical imprudence, in attending on public worship—but let not a *trifle* keep your feet from the sanctuary—at least, let nothing hinder your coming which would not be sufficient to prevent your attendance on ordinary business—to some social meeting, or on some party of pleasure. The great absence of people from churches in a city, on a rainy Sunday, has led some wags to speak very gravely and learnedly on the pernicious and unhealthy affects of Sunday rain on all persons, except preachers, bellringers, and a few others—and ask why it is so? for certainly (they argue) people who do not mind a smart shower on all other days of the week, dread most keenly, the slightest sprinkling on Sunday. In country places, where muddy roads are added to "weeping skies," there is more excuse for a small meeting on rainy Sundays, than there is in cities, where only an umbrella is required as a shelter. But in both, the general rule might be laid down, to go in despite of any trifle which would not hinder our going out on any other day of the week.

In relation to the interesting or uninteresting nature of the services, much, perhaps, depends on familiarity with the speaker's voice and manner—but more on the state of mind and feeling cherished by the hearer. Though we all had rather hear a lively, than a dull speaker—an intelligent, than an ignorant one, yet I know that a habit of regularity in attending meeting, will render even the latter more pleasant than the former would be, without such regularity. And surely, if the preacher does not exercise all his little stock of ingenuity and knowledge in retailing error, the lover of truth can always hear *something* which will repay him for attendance on his ministrations—some instructive matter for future meditation. And how can it be expected that your preacher will improve in sprightliness of tone and manner, if you depress his heart with coldness, inattention and neglect? Or how can he have courage to prepare himself properly for the duties of the desk, when he has the fear of empty seats and absent congregation constantly before him during the preceding week? Afford him the necessary stimulus of your presence and the encouragement of your attention for two or three hours on each Sunday, and if he does not then make the necessary exertions to repay your efforts, exchange, not the *congregation* but the *preacher*—absent not *yourselves*, but procure some more industrious, or useful, or acceptable man to minister to you in his room and stead, when the term of his engagement shall have expired.

It often happens to a public speaker, that he is the *last* one of the congregation to become acquainted with his own failings and deficiencies as a speaker. Yet without knowing wherein he is deficient, it is impossible for him to rectify the defect. I would, then, that our congregations did their duty to our preachers, in this respect, particularly. It is poor evidence of physician's humanity that he suffered a limb to perish, lest he should give some small pain, by probing its wounds that they might be healed.—So it is but poor evidence of a zeal for your preachers' welfare, to sit Sunday after Sunday, and hear them repeat errors, or witness frequent exhibitions of their defects, and yet never name neither to them, lest they may feel a little mortification at not finding themselves altogether perfect! Do you not see that by your silence and their consequent ignorance, they are but exposing themselves, and rendering themselves, more and more ridiculous in public estimation? If, then, you love your preachers, or respect the cause in which they are engaged, point out to them their defects and errors, and teach them how they may render themselves yet more worthy of your esteem and support. Nor deem *one* instance of such kindness sufficient. Errors and defects are not thus easily cured. Renew, therefore, your admonitions, until the cause of them is seen no more. Do this properly and faithfully, and in a moderate length of time you will have little cause to absent yourselves from meeting, because of the uninteresting nature of the services there. For your interest in the services will be as great as is the preacher's. You will look on each other as mutual instructors and friends, anxious for each other's improvement and welfare.

Hence, if you would have your meetings respected—if you would require an interest in them—if you would have your speaker improve for your edification and pleasure—and if, by these means, you would advance the cause of truth—be careful, regular and prompt in attending the meetings, not as *casual spectators*, but as *interested members* of them. Such a state of feelings—such a union of reciprocal interests—is undoubtedly a good thing, and it is good to be *always* zealously affected in a good thing.

II. To advance our cause, it is well to be zealously affected in keeping up all the forms and feelings of social intercourse, among all who are within the sphere of our influence. I was much atruck with the remark of a warm-hearted brother from the South. "Your Universalists are not sociable enough—more converts are made, and more friends are kept warm and zealous, by social intercourse, than by public preaching." The censure and the observation are both very correct. I do not say that we are behind our Partialist brethren in social kindness—for we are far before them—but *we are not kind and social* ENOUGH.

Though the time has passed by, when people expected to see some signal mark of Divine disapprobation stamped on the forehead of any one who professed a belief in Universalism—though the belief of our depraved and immoral condition in consequence of our faith, is fast being weakened by an exhibition of our acts—yet still, our religious characters and our religious sentiments are perfectly abhorred by a large portion of the Christian world around us. Being ignorant of our sentiments, they abhor them—and abhorring them, they will remain ignorant of them. It is a dark picture for our hopes to look upon, but it is a correct one. They will not read our books and publications—or if they do, it is to pick out defects and pass by beauties—to read with prejudiced eyes, and a determination not to understand and believe. They will not attend our meetings; for they deem Universalist meetinghouses the synagogues of satan—or if they do attend, it is with ears stooped, that they may not hear what is said. Are they not deserving of your compassion? Can you not remember when you were as miserably prejudiced as they are! And will you do nothing to release them from their narrow prison? O, mingle with them kindly—converse with them affectionately—instruct their ignorance, soothe their fears, calm their opposition, gently bear with their weakness, and, by an exhibition of the truth, show them how far you agree with them, and how important is the agreement—wherein you differ from them, and the reasons of that difference. There are but few—very few Partialists that may not be won to Universalism, by such a course of conduct on our part.

How often, in preaching in a new place, have I heard some one say, who had heard Universalism preached for the first time, "Is that Universalism? Why, how very different it is from what I have always heard it represented." Now, it is not often that your preachers can get such persons to listen to them—but *you* may find them and converse with them often. O, then, deal mildly and gently with them; for they have been cruelly deceived. Carefully remove their prejudices from their understandings, and explain fully, and clearly, and repeatedly, the glorious truths you profess. Make them know the surpassing loveliness of God, and Jesus, and the Bible, and religion, and duty, and morality, in our sight; and learn them that instead of hating, despising, or feeling coldly toward them, they are most dear to our hearts and precious in our estimation. And not only do this by precept—but by example prove it to them. In your daily walk and conversation with them and with each other—at the domestic fireside, in the social circle and in the public sanctuary, let your actions draw forth the merited declaration, "See how these Universalists love each other!" And when you have succeeded, in part, in removing their ignorance of us and our faith, and consequently in breaking down their unwarrented prejudices, then let your influence be exerted to bring them to unite with you in the public sanctuary, and in hearing the instructions of the Gospel from your preachers.

I know that nearly all Universalists feel a delicacy on this subject—nor would I have you officiously and impertinently to intrude your invitations—but kindly offer them as a reciprocation of that anxious civility with which Partialists invite you to their meetings. To the young, particularly, these remarks are respectfully submitted for consideration. In them, friendly and social attachments are peculiarly strong and lively—unaccustomed to separations, they follow, with yearning hearts, the footsteps of wandering associates. And on that day of days, when all nature seems wakened to devotion and praise, their affections are also awakened, and they have a strong desire to walk to the house of God in Company with the youthful partakers of their week, day joys. Owing to the rigid narrow views of Partialism, and the illiberal sectarianism it inspires, this longing of the soul is easily suppressed in Partialist youths and maidens. But Universalism, kind, lenient and tolerant in its views, and liberal in its practices—yea, even in its forms of devotion—is not so nnyielding. Hence, it frequently happens that Universalist young men and women become almost constant attendants on Partialists meeting's, to please their associates; when those associates will scarcely ever (if ever) be seen in Universalist meeting, to please their Universalist friends in return. Is such conduct the equality of friendship and mutual affection? or is it the inequality of slavery, and of the reciprocal duties of master and slave?—Are there not reciprocal duties and mutual obligations, in every relationship and union which can be formed between one moral being and another? And are not these duties and obligations equal, on both sides, in that relation called friendship? If so; how can friendship exist where the obligations and civilities are so unequally laid and paid, as in the case we ahve just named! Surely a Partialist young man cannot respect the faith, or virtue, or moral honesty and moral courage of his Universalist friend, when he finds him so weak and pliant—so accommodating to Partialism—so cold and indifferent to Universalism. Nor can he regard him as his equal, when he finds him so willing to submit to every caprice and whim—so willing to give up all his rights—to oblige his Partialist acquaintance, without ever asking a reciprocity of the civility. Depend upon it, my youthful friends, when friendship becomes all demand and authority on one side, and all compliance and submission on the other, it is only another name for degrading inequality, and moral slavery. Never, then, give up your privilege of equolity in frindship—and never wholly forsake your own meetings, until you forsake the faith there taught.

To reciprocate occasional attendance at other meetings, is both good and proper for you—but to give your own up wholly, to please another, is base, cowardly, and weak in any one—in Partialists or Universalist—in male or female—in the child or in the parent. If, in the performance of any act, the dictates of Judgement and conscience should be obeyed, they surely ought to be in the public worship of our heavenly Father. And cold and ungrateful to that kind Father of all, must that heart be, which can deliberately forsake the places where He is worshipped in spirit and in truth, to attend wholly on ministrations where God's highest glory and praise is withheld from him—and where his character is blackened in the most shameful manner, by ascriptions of tyranny and cruelty unutterable! Oh, if it were possible for God to be as vindictive as his children slanderously report him, the hottest fires, the deepest agonies, and the severest tortures of his wrath, would surely be the portions of those cowardly hypocrites who knew him most lovely, and yet thus desecrated him—who knew how to worship him, yet wilfully and habitually united with others in slandering his holy name!

While, then, you assert and freely exercise your rights, let it be done with kindness and civility for the rights of others. Cherish that spirit of social intercourse which makes you equal with our opposers, and them equal with you. Remove their prejudices, by approving all that is true in their faith, and correct in their conduct—by pointing out clearly the differences between their faith and your own, with the reasons why you thus differ from them—and win them to a candid and full examination of the truth, by showing the liberal and salutary influence which it exerts on the conduct and affections of its believers. And if to do thus be good in itself, and good in the end it is calculated to produce—and who can doubt it?—then remember that "it is good to be zealously affected *always* in a good thing, and not only when I am present with you.

III. I have seldom, if ever, presumed to meddle in the pecuniary concerns of our societies; and (may I not say it with modesty?) I have not been anxious to profit in a pecuniary manner by their liberality. But while on this subject, I would be guilty of an avoidance of duty, did I not say, that the cause of truth may be much advanced by a careful attention to an increase of your pecuniary funds, and, by their aid, an increase of the number of your stated meetings and other means for promoting the knowledge of the truth.

It frequently happens that there are some, who, when support for public worship is sought, are passed by—persons who would willingly assist, if their assistance was solicited, and who feel themselves neglected as of no account, if they are not solicited to aid their brethren.—True; they may live some distance off—and their assistance may be but small, compared with the trouble of procuring it—yet *to secure their attendance*, and to build them up with the other members of the society, in brotherly unity, is worth attending to. For I need not inform you who are acquainted with the workings of the heart and the mind, that while one man deems it criminal to support the preacher by pecuniary contributions, another deems it *as* criminal to attend often, without contributing his proportion of the pecuniary support. We should be glad to secure the attendance of all, so far as can be done. And it would be well, therefore, for the increase of our congregations, for the frequency of our meetings, and for lessening the burdens of the few who now yield their support, if those at a distance, or those who can contribute but a small sum, were respected and called upon, not in proportion to their ability and your ease, but to their willingness to give, and the importance of their regular attendance with us. And I do think, that if our younger brethren generally, were to call meetings among themselves, allot to each other a certain portion of the necessary labor, and go to work with all the energy and perseverance which I know they *can* exert in so good a cause, and one, too, to which they owe so much—I do believe they could, in a short time, secure sufficient to warrant you in supporting the preached word for a part, if not all, of the time; and for all other purposes which need money and can be made beneficial. The effect of such a gain would be very great in advancing the prosperity of our societies. But it must be done by our younger members. I would be ashamed to ask or expect it from those venerable fathers in Zion, who have already so nobly borne the heat and burden of their day; and who, now that the shades of evening close around them, are faint with toil, and need repose instead of activity. Excuse me for pressing this hitherto neglected subject. I believe that "now is the accepted time," and I feel most sensibly that your efforts in this affair must be crowned with considerable success—that your success, will infuse new life and vigor into the societies to which you are attached—and that this, again, will impart new spirit and energy to your preachers, and render their labors more animating and interesting.—May I then fervently implore and beseech our younger friends to think seriously of these things—to look around & see what *can* be done, however trifling; whenever they meet each other, in recreation or business, to compare and communicate their several plans and observations, and allot to each one his due portion, and set about its performance *immediately* and steadily, with all their energy, prudence and powers? Remember, "it is good to be zealously affected *always* in a good thing"—and may God give you grace and strength to be so—for I am more and more satisfied that Universalism must be practised with energy, as well as be loved with ardor—if we would have it prevail abidingly either in our own hearts, or in the hearts of others.

From the Magazine and Advocate.

LEADING SOULS TO HELL.

BY EV. J. LEWIS.

It is often asserted by the opposers of Universalism, that the preachers of that doctrine, and indeed all who take any active part in its promulgation, are leading the people (blindfolded, as it were) to *hell*; That is, as they wish to be understood, to a place of endless misery; for this, they contend, is the proper meaning of the word *hell* in the Scriptures. Now I am certain that this definition is totally incorrect, and that the above accusation is false and slanderous; yet, for the sake of argument, let the one be admitted as correct, and the other be allowed to stand uncontradicted. The advocates of Universalism are then engaged in a most nefarious business.—But a *thought* has struck my mind.—Should these succeed in getting the people to hell, it is by no means certain they will be able to get them *in*. "The KEYS of hell" are in the hand of Jesus Christ. Should he refuse to second their designs their whole scheme must fail. It is he, alone, who can crown their labors with success. Will he, then, open the gates of hell, at the call of those arch-deceivers—signify his approbation of their conduct, by accepting at their hands, the poor, deluded souls whom they have decoyed away from the road to heaven; and order the unhappy wretches to be confined in the prison of infinite and unending pains, because they were so weak as to be led astray by men more cunning than themselves? Partialists, what is thy answer?

It is sometimes said, respecting an individual, not merely that he is leading the people to hell, but that he has actually accomplished it, in numerous instances. Allowing this to be correct, the blessed Redeemer has not only been accepting from this deceiver, the poor victims of his seduction, that he might shut them up in interminable torment, but he is actually allowing him to return, again and again, for the purpose of seducing more. * * * Oh, my soul! Are the opposers of the doctrine of the "restitution of all things" aware of the fact, that the above accusation is calculated to fix an indelible stigma upon the character of the immaculate Jesus? "Father, forgive them; they know not what they do."

From the Religious Inquirer.

DIVINE BENEVOLENCE.

It is sometimes contended that the goodness of God and the administration of his government, are not good evidence of the final salvation of all men. This position is taken by an essayist, or errorist' whose "thoughts on universal salvation," we have already noticed in some other articles. It is contended "that the judge of all the earth will do right. But what that right is, any farther than God executes his purposes or has revealed his will, who can tell"? We may view it as inconsistent with the character and government of God to permit, much more to inflict, everlasting misery. But this is not considered any evidence that such misery will not be found true. Facts and the word of God are required as suitable testimony.

There is a very good reason why a partial judge and a partial advocate should object to witnesses that testify against them. The arguments drawn from the benevolence of God in favor of the ultimate salvation of all men never have been; we will not say, never can be, answered. There is no need of speculations on this point. The record of divine truth presents the character

of God in a light that is utterly incompatible with the idea of endless suffering. Only two passages are necessary to prove to a demonstration the salvation of all men. 1. "The Lord is good unto all and his tender mercies are over all his works." 2. "Every good and perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." From these it follows, unavoidably, that the Lord always will be good unto all. And if he is good to all, he will do good to all, for "a good tree cannot bring forth evil fruit." No one will contend, however, that it is good for an individual to suffer such misery, if any there be, God will cease to be good. And in this case it is not true that with Him there is no variableness, neither shadow of turning. Hence, as it is the principle or property of goodness to confer happiness, the conclusion follows that, since the Lord is good to all, he will ultimately confer happiness upon all.

How is this argument met? It is said that it proves too much; for our own senses and observation testify that evil and sufferig do exist, though God is good and benevolent; and it is as inconsistent with benevolence to permit *any*, as to permit *endless* suffering. If it could be proved that temporary suffering is not beneficial, the argument would be good; but facts and our own observation, as well as the word of God, bear witness that it is so. The punishment inflicted upon a child by a good parent, though it may occasion pain, is in fact the result of real goodness; and if it effects its object in correcting the habits and conduct of the child, is a real blessing. Nor is it any less a blessing for God to inflict punishment upon men, which shall effect the reformation, and therefore, augment the happiness of the individuals who suffer it. There is no other rational method of accounting for the permission of misery in this life, except on the ground that it is designed to promote the great object for which man was created—i. e. "to glorify God and enjoy him forever." And if it effects this, it cannot be endless in duration.

Here, however, an objection is presented. "If it is admitted that some punishment may be beneficial, then who can tell how much may be necessary?" The answer is plain and easy. Just as much as will effect the reformation of those who suffer it—just as much as will be for their profit—just as much as will "yield the peaceable fruits of righteousness unto them which are exercised thereby." The infliction of endless misery, however, cannot be profitable to those who suffer it—it cannot yield the peaceable fruits of righteousness to those on whom it is inflicted; and consequently must be incompatible with the goodness of God and the administration of his government.

The government of God is so administered as to lead naturally to the obedience and consequent happiness of mankind. "The law of the Lord is perfect, converting the soul." Its natural tendency, therefore, is to induce obedience. We may not always see this effect manifested in the conduct of men; but sufficent facts come within our observation to convince men that such is the tendency of divine government. Indeed, through ignorance of its principles, the divine law may not always have its legitimate influence upon the hearts of men. Hence Christ was sent to teach its principles and enforce its precepts. The law is love, and obedience happiness; but transgression is misery. When, therefore, by the grace of God through Jesus Christ, the divine character and government are manifested, obedience is the result—obedience, universal and perfect. The law of God therefore, and the administration of his government prove the salvation of all men.

But we will not persue the subject.—It is so plain and obvious, that the most prejudiced minds cannot fail to see it, though they may not acknowledge it.—And our reasoning on the subject is like attempting by the light of a taper to make the beams of a noonday sun more clear and brilliant. So long as it remains a matter of record that the "Lord is good unto all," and is without variableness, endless misery cannot be proved true; but there will be no lack of evidence in proof of the salvation af all men.

LOOK IT OVER.

"The soul that sinneth, it shall die."—Ezek. xviii. 4

Reader, here is a plain, unconditional and positive declaration, written by the pen of inspiration. Do you believe it? You will say "*yes.*" Well, is not the death, mentioned in this text, the wages of sin? This you will not deny. Is there any provision in the passage, by the virtue of which any person who commits can escape the wages of sin, or advert that death which is postively and irrevocally threatened here? Look carefully before you answer; but remember the consequence of *adding* to the word of God. Well, you are now bound by your own conscience to say "no." Now permit me to inquire what person has ever lived without having *sinned*? You will agree to submit this question to the decision of the great Apostle of the Gentiles, if you are a believer in Christianity. How does he answer it? He answers it thus: "All have sinned and come short of the glory of God." Dare you say now, that the death which you admit is the wages of sin, is *endless misery?* You *dare* not, for in this case, not a soul of man could be saved—endless perdition and pain would be the dismal fate of all mankind.

From the foregoing remarks, you will readily perceive, that *either* the doctrine of endless misery, as the wages of sin or the Bible in which you believe, is palpably *false*. Which will you give up—*both* you *cannot* believe in. O, be intreated from love to God, good will to men, and veneration of truth, to say with the Poet,

"Should all the arts that men devise,
Assault my faith with treacherous art;
I'll call them vanity and lies,
And bind the gospel to my heart."

DOCTRINE.

By doctrine we mean a system of divine Truth, founded on the nature and attributes of the Supreme Being. No tenet, no opinion can be true, however generally it may be imbibed, however long the time may be that it passes for orthodoxy, unless it be in harmony with the divine attributes.

If, for instance, an opinion be incorporated into our belief, which, in any way denies the infinity of divine Wisdom, that opinion is false. And though we may have been taught it from infancy, and adhered to it unto old age; and though we can cite the authority of learned divines, and the consent of the schools in support of this opinion, it is false.

If an opinion or sentiment, have all the advantages above mentioned, and as many more as general consent, learning, and eloquence could bestow upon it, should either directly or by implication deny the Divine Omnipotency, that sentiment is false.

Any tenet, though it be considered as a most essential article of faith, which necessarily leads to a denial of the Omnipotency or infinate knowledge of our Creator, is false.

On a careful examination of the tenets of our faith, should we find one which opposes the impartial justice of the Supreme Governor of the Universe, though this tenet may seem as dear to us as the apple of our eye, it is false and we are bound to reject it.

If an examination of our sentiments should lead us to discover any thing in our doctrine, that does not acknowledge that heavenly Father is as infinitely good as he is wise, powerful, omniscient and just, it must be rejected as erroneous.

It is evidently consistent with the foregoing observations further to remark, that whatever doctrine so explains any one of the Divine attributes, or applies it in any way which it is made to operate in opposition to any other attribute of the Divine Being; proves itself thereby to be false, and of dangerous tendency.

What we have here stated is a compendium of the first unalterable principles of true doctrine: and it is confidentily believed that there is no denomination of Christians who would disagree with us in this foundation of all truth.

It is from these premises here laid down, that the doctrine of Universalism, so called, is inferred; and we think that the reverse of the final happiness of all the rational offspring of the Father of spirits cannot be maintained except at the expense of those self-evident first principles.

For instance, how is it possible that a Being of infinite goodness should design a rational creature of his own production for a state of endless misery? To allow the possibility of such a thing is to assent to that which at once destroys every principle of reasoning,—We might with the same propriety allow that there are creatures of God, which were never comprehended in his infinite wisdom, nor in his unlimited knowledge. If the goodness of our Father in heaven is as extensive as his wisdom, knowledge, power, and justice, it follows of necessary consequence, that all moral beings which are the productions of infinite wisdom, comprehended by the Divine Knowledge, controlled by Almighty Power, and are under the administration of impartial justice, are also the objects of the Divine goodness, and must remain in the last mentioned relation, as long as they do in the former.

The doctrine of Universalism thus inferred from premises acknowledged by all denominations, here presents itself for public examination, and even invites its opposers to show cause why it is not legitimately deduced from the premises to which it refers for its origin, and why it is not entitled to the same belief and confidence as are those first principles which all profess to believe.—*Universalist.*

SCRIPTURE CRITICISM.

Doubtless many have been perplexed with the epithet applied to Rahab, or, as it is spelt in Matt. i. 6, Rachab.

The name first occurs in Joshua ii. 1. where the spies sent to spy out the land of Canaan, lodged. Now, all seeming impropriety of conduct in the spies, with regard to going to her house, vanishes, when the meaning of the word rendered harlot, applied to her name, is understood. The Hebrew word is *zobah*, and when mentioned in Greek by Paul, Heb. x. 31, and James xi. 25, it is called *porne*.

The Jewish Targum, which is a translation or pharaphrase of the sacred Scriptures in the Chaldee dialect, says that this word *zobah* (rendered in our Bible, harlot,) means a tavern keeper or victualler, Jarchi. Kemchi, and Ben Melech, interpit it a seller of food. This interpretation shows evidently why the spies stopped at her house.

Again, from the fact that she had flax spread upon the roof of her house, (Joshua ii. 6.) is good circumstantial evidence that she labored for support, and would therefore merit the character of the virtuous woman mened by Solomon, Prov. xxxi. 14. 'She sought wool and flax, and wrought llingly with her hands.' She also m have been pious because she exercisgreat faith in saving the spies, a faithat is commended by the apostles in thbove passages.

If we turn to the w *Raab* in Schrevelius, we shall find *nn hospitiæ*; which signifies Rahab, the ne of a hostess or landlady, or in other rds, an inkeeper. It is true that Buxto Hebrw Lexicon gives the definition o*hab* to be meretrix and scortum; a Greek Lexicons give the meaning o*orne* to be the same; but it appears ident from good authority that they be mean inkeeper, as well as harlot, anthe character of Rahab seems fully to stify the idea that she merely kept a vicalling house for travellers.

Again, if this fact established respecting Rahab, we all be able to exonerate Sampson fro conduct similar to the spies. He is med by the apostle Paul, Heb. xi. as e of the worthies who were justified by faith before God.—In Judges xvi. 1, we read; 'Then went Sampson to Gaza, and saw there an harlot, and went &c The word here rendered harlc, is the same *zohab*, and on this passage the tagum of Jonathan makes the sae commentary as on the above Rahab as do also Jarchi, Kimchi, and Ben Melech. The simple story then is, that Samson went to the city of Gaza, and put p at a tavern kept by a landlady.

This defintion being established, removes not oly all the surprise respecting Sampson and the spies, but also removes the peplexity attending the Savior's descening through that line of Rahab, as reorded Matt. i. 5. Whatever might hve been her previous character howeve, she undoubtedly was a person of piey when the spies came to her house; out this interpretation removes any previous criminality on her part.—*Chrisian Secretary.*

KINGDOM OF HEAVEN.

This expression is very liable to be misunderstood, and to have meanings attached to it which were not intended by the scripture autiors. When people read in the bible concerning *heaven* and *hell* their minds are immediately carried off from every thing material, into the regions of shadows and spirits, *Heaven*, they imagine is a place occupying some most eligible situation in the great field of space above the clouds. It is supposed to possess every advantage of location, every article of furniture both in and without to render it, of all places in the universe, infinitely the most desirable and happy. On the other hand, *hell*, is supposed to be some subterranean abode or 'outer world of darkness, so located,' so entirely destitute of every thing desirable, and completely filled with all the engines of horror and torture, that it is infinitely the most awful place which exists in the universe. It is supposed that the human understanding falls infinitely short of comprehending either the glory of heaven, or the despair and misery of hell.

We do not doubt the honesty of those who have indulged such ideas—we are by no means inclined to be censorious. There are names connected with these ideas, which are as dear to us as our life, which we would not reproach for the wealth of India. There are our fathers and mothers, who have lived and died believing such ideas. God forbid, that we should accuse them of unworthy motives. What they professed to believe, they believed honestly. The sun never looked down from its height above, upon better people, the vital air never animated purer hearts. How wrong soever their religious opinions might have been, their hearts were right. This is the case with hundreds and thousands now around us. It is not every man who believes something wrong that has a wrong heart. When, therefore, we are engaged in pointing out error in religious opinions, they are the *opinions* and not the *persons* who indulge them, with which we are at war. With this remark we proceed.

St. Paul says—'The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the holy Ghost.' See Rom. iv. 17. Here we are told directly what the kingdom of heaven is; it is *righteousness*, and *peace*, and *joy*, in the holy spirit. Wherever there is righteousness, peace and joy in the divine spirit, there is the kingdom of heaven. It matters not where these qualities are found, whether in the clouds above us or in the earth beneath us, or in our daily walks, wherever found, they constitute the length and breadth, height and debth—glory and perfection of the heavenly kingdom. The reverse of the kingdom of heaven is the kingdom of hell. As righteousness, peace, and joy constitute the kingdom of heaven, unrighteousness, discord, and misery constitute the kingdom of hell. It matters not where these are found, whether above us, below us, around us, or in us, they constitute the length and breadth, height and debth of hell. The gospel dispensation is called the kingdom of heaven—and all who embrace the gospel in spirit and truth, are blessed with righteousness, peace, and joy in the holy spirit. Heaven's government is righteous, peaceful, and joyful. So far as our character attain to these excellencies, so far are we blessed with heaven. The kingdom of heaven does not consist in meat and drink, or in anything of a temporal nature, but is spiritual qualification. We may be poor in temporal goods but rich in the kingdom of heaven. Here are durable riches.. *Pioneer*

THE INTELLIGENCER.

—"And truth diffuse her radiance from the Press."—

GARDINER, FEBRUARY 26, 1836.

Ashamed of the Gospel.

How often have we seen individuals who professed to be firm believers in the Gospel, and yet for the sake of popularity would hide its light. We would recommend to such persons to study the writings of Paul, and learn from them to perform every important duty which may devolve upon them in this particular. He assured his Roman brethren that he longed to be with them that he might impart unto them some spiritual gift, that they might be comforted together. I am ready (says he) to preach the gospel to you that are in Rome, for *I am not ashamed of the gospel of Christ.* We wish every one was possessed of the same spirit which this eminent apostle was—manifest the same feelings—the same independence of mind, and never be ashamed of that gospel which breathes peace on earth and good will to men. Those who believe in the impartial gospel of Christ, should endeavor to give energy to their zeal which is apt to grow languid, and show their faith by their works. And while we exhibit our faith to others, may we be more disposed to study and apply it to ourselves. Let us disregard all vain philosophy—follow the unerring teachings of the gospel, and worship on the broad basis of universal love, extending to each fellow creature the consolation of our doctrine, and endeavor to strengthen those bonds by which we hope to be united in a better world; and above all and more than all, let us, in whatever situation we may be placed, never be ashamed of the Gospel.

Christianity.

Infidels sometimes endeavor to turn Christianity into ridicule in consequence of the frailties and imperfections of some of its adherents. We acknowledge that many profess to be under the influence of Christianity, when in fact they are instigated to do evil, by vicious propensities. The name of Christianity has sometimes been prostituted to base purposes, it has been made an instrument of a spiritual dominion over the persons and consciences of men, and of establishing an empire of intolerance, superstition and cruelty, yet this was as far from its true spirit as light is from darkness; men who thus abused it, had nothing of Christianty but its name. Christianity as it is taught in the scriptures is altogether a "doctrine according to goodness." It is calculated to improve human nature, and to exalt men to the highest pinnacle of perfection; it grants contentment and gives resignation to the afflited, it supplies us with abundant sources of consolation, and animates us with the hope and assurance of immortality, peace and felicity beyond the grave.

A Prayer.

Some ten or twelve years since, we were invited to attend on a Sabbath the preaching of an aged Universalist, upon whose head the snows of seventy winters had been shed. As we entered the chapel he was deeply engaged in prayer, and the first sentence that fell upon our ear was the following: "*Father of mercies, hallowed be thy name;—extend the doctrine of universal benevolence.* Already (said we audibly) this prayer ascends from the hearts of millions. "Glory to God in the highest (said the preacher) for there is now peace on earth and good will to men." May this aspiration of praise (said we inwardly) burst forth from every heart, in the frozen regions of the north, and echo from the parched desarts of the south; may it linger along the extended plains of the east, and its murmurs be heard in the thronged multitude of the cities in the deep recesses and solitudes of the west. It is heard in heaven, and the joyful sound will never be lost amid the acclamations of the redeemed, who pour forth their songs of love and gratitude before the throne of God.

Eastern Baptist.

The Editor (or agent) of this paper in his number of the 16th, in an article headed—"The way the Universalists manage things," says, that Universalists always turn their stories into ridicule. Well Br. Nutter, it may, or may not be so, but we never attempted such a thing; for your stories are generally supremely ridiculous in and of themselves, and therefore we never could discover any necessity for wasting time and paper in pointing out the defects in your puerile notices of "*facts for Universalists*" "*conversion of interesting children*" "*and death-bed recantations.*"

Westbrook Seminary.

The Spring term of this Institution will commence on the first Monday in March. Tuition $3 for the English studies—$4,50 for the Languages and higher branches of Mathematics.

☞"It is so cold in New York, that the papers say the passage through "*Hell Gate*" is frozen up.—Gospel Banner."

We know of no such place as "hell gate" near New York, it may have recently been discovered for aught we know, and Br. Drew being more fortunate than ourself, has had the pleasure of informing his readers that *Hell gate* is firmly closed with ice. There is on Long Island Sound, a few miles distant from the City a narrow passage, through which the current forces its way with great rapidity bearing the name of Hurl's Gate, and this is the place to which the writer of the above paragraph undoubtedly alludes. But we very much doubt the truth of the statement, if it has been frozen over, the New Yorkers must have had colder weather than they ever before experienced.

"Universalist Establishment."

We would inform our brethren throughout the State, that having procured a lot of ornamental and other type, we are prepared for executing all kinds of job work in a "*neat and speedy manner,*" and a little cheaper than at *any other "establishment"* in this region. Universalists have long needed an establishment of this kind, and we await the orders of all Universalists. We have made an addition to our office for the sole purpose of accommodating the public, not expecting to reap any benefit therefrom. "Our friends in the country" will please call at Allen's Brick Block, Maine Street, Gardiner, only six miles from the Capital, and we will print all their "books pamphlets, sermons, hand-bills, cards &c." at prices which cannot fail to suit.

☞Our thanks are due to our Senators in Congress, Messrs. Shepley and Ruggles for valuable public documents sent us during the present session, and also to Hon. George Evans Representative from this district, for a copy of his speech in relation to the failure of the "Appropriation Bill" at the last session of Congress.

INTEMPERANCE.

Enough! enough! have I seen of thee! I have seen thee regardless of all wholesome laws, trampling upon the conscience of man and laboring with thy deceptive charms and the power of thy strength, to make of it a mere creature of accommodation, which shall neither approbate nor condemn, censure nor approve! I have seen thee at work, with an infernal assiduity, to benumb the finer feelings of humanity, to destroy its sense of shame, and cover it with disgrace, infamny and ruin! I have seen thee, the nurse of infancy, and corrupting the fountain head of life before it gave vent to its meandering streams! I have seen thee dealing out thy poisonous draught to the smiling infant as it lay composed upon the arm of affection and unweared faithfulness! I have seen thee growing with the growth and strengthening with the strenth of the victims of thy artful deception! I have seen thee in the social and domestic circle raging with an uncontrollable sway, producing disorder, misery, hatred and strife: rioting with the tears and groans, the solicitations and prayers of those who have manly resisted thy temptations, and scorned thee, from their presence! I have seen thee, deaf to every call of sympathy, and every argument of phylosophy, disturbing the quietness, the peace of neighborhoods, and severing the threads by which they were bound together in amity and love! Uncomely, haggard, in thy appearance, I have seen thee, with a demon-like step, travelling from place to place, diffusing thy poison into every cup of bliss, undermining the foundation of social order, plucking the fairest flowers, that bloom in the paths of life and breathing the mildew of death upon every thing bright and fair! I have seen thee without a blush and apparently without a sense of mortification, clothe thyself with the sacredotal vesture, and as if receiving strength and encouragement from the prince of evil, marching onward to the sanctuary of devotion, to polute that sacred place with thy pestilental breath, and diffuse the spirit of hell, where should be diffused the spirit of kindness and love! I have seen thee mingling thy effects, (O heaven be astonished, and ye powers of faith ask for strength) with the petition of forgiveness as ascended from off the alter of the heart to the throne of divine mercy! Finally in the humble cottage, in the decorated palace, and in the religious temple, where purity should sit smiling on every brow, I have seen thee, notwithstanding, irreligion, poverty, disgrace, misery and death tread close upon thy heels. I have seen thee, clung to, and plead for, as though man must sicken and die without thee; as though thou were the promoter of health, the preventive of disease, and a perfect friend to all parts of the human system; and to peace, friendship, harmony and love!—O! thou destroyer of happiness, corrupter of public morals, the greatest deadliest foe of man, the curse of the land, depart with thy endless train of evils; depart, and let the children of men enjoy the unmingled bliss which flows uninterruptedly from the rivers of salvation. Let them live the few fleeting moments of their lives under the mild and peaceful reign of sebriety, temperance, just

e, truth, mercy and love. Let them perience a foretaste of Heaven.—*Uni- ralist.*

NEWS DEPARTMENT.

"And catch the manners living as they rise."—

GARDINER, FEBRUARY 26, 1836.

☞ A gentleman, (says the Boston Ga- te of the 22d inst.) who arrived in the il-stage last night from New York, in- ms us that the extensive Printing Estab- hment, belonging to the Methodist Asso- tion, together with several other build- gs, in Murray-street, was destroyed by fire rly on Thursday morning.

Portsmouth, (N. H.) papers says re is not a cord of wood for sale in that wn—10 dollars could readily be obtained r it.

The New Orleans Bulletin of Feb. 2d, ntains a public declaration of the Indepen- nce of Texas, signed by a number of A- ricans.

FROM WHSHINGTON.

Corrispondence of the Journal of Commerce.

Washington, Feb. 15th.—In the letter eived yesterday, by the Secretary of State, m Mr Vail, it is stated by Mr Vail, that happened to be at the Foreign Office en the despatch was received from France nouncing the intention of the French vernment to pay the indemnity without lay, that Lord Palmerston immediately mmunicated the fact to him: stating that should send a special messenger to the U- ed States with the intelligence, and re- esting him (Mr Vail) also to communi- te it, by the earliest conveyance. This rning a messenger arrived, having come the St. Andrew, with despatches to the itish Charge, (Mr Bankhead.) He had audience with the President to-day.

The Rothschilds are authorized to receive e money, and have no doubt received the stalments due.

The adjustment of the difficulty will be nounced to Congress in due time.

Correspondence of the N. Y. Courier & Enquirer.

Washington, Feb. 12, 1836.

The Vice President stated this morning in e Senate Chamber, that Gen. Jackson had ceived such advices as removed all doubt, d that the pending difficulties would be omptly adjusted. In short there can be no ubt that the whole affair between this untry and France is settled.

TEXAS.

Accounts have been received from Gal- ston Bay to the 25th, and from the Brazos the 31st December. From these we are atified to learn, that the state of affairs in exas is such as to warrant the expecta- ons entertained by the friends of free Gov- nment here of the ultimate success of the ttlers in affecting their seperation from the spotic government of Santa Anna, and tablishing and independent Republic.

Judging from various decrees and decis- ns which we find in the Telegraph, which published at San Felipe, the government Texas is assuming a regular form.

In consequence of advices received by the overnment that a Mexican force under en. Sesma had entered the province of Co- hulia, probably with the intention of forc- g his way into Texas, active measures ere immediately taken to send an army of 00 men to Goliad to defend that important int, and to oppose the progress of the en- nies in the interior of the Colony. At the me time San Antonia de Bessar was to be aced in the best possible state of defence, d supplied with four months provisions, as to render it almost impracticable for e Mexicans again to take possession of is important point, without a long seige, hich is obvious they will never be able to stain for want of supplies.

Advices from Matogorda, states that Go- d, although garrisoned by only 200 men, uld easily stop for three months march, d resist the attacks of 2000 Mexicans.

The arrival of volunteers from the wes- rn States as well as from Louisiana and labama, was uninterrupted; so that the exian government expected to organize an tive division of 3000 Riflemen by the first February, besides providing the necessa- garrison for Bexar, Galvestonbay, Los razos, Goliad and other points on the ast.—Portland Daily Adv.

The Indemnity.—The Washington Globe Monday, refering to the recent intelli- nce from France says:—

"It is quite certain that France will pay e instalments on the Indemnity now due, ithout waiting for the acceptance of the ediation by England on the part of the nited States."

We understand a petition has gone on to e Legislature praying for the charter of a ank to be established at this place, to be lled the Rail Road Bank, with a capitat $500,000.—Belfast Advocate.

Small Pox at Newfoundland. We ve authentic accounts from St Johns, N. giving mealancholy and frightful ac- unts of the ravages of the Small Pox a- ong the crowded population of that town. private letter of Dec. 13 states that there ere then existing upwards of two thousand ses, and the Newfoundland Patriot of the th contains the following information on e subject:—Bangor Daily Adv.

"Small Pox. Not the slightest abate- ent, we are sorry to say, has taking place ring the past week, in this most malig- nt disease. Since its appearance in this wn, upwards of five hundred individuals ve been swept away by it to the tomb, d at the present moment a large number severe cases still exist. It is no uncom- on thing to see people with their faces vered with the pestule, denoting the dis- se, transacting their ordinary business, or lking in the streets. We hear of no one king the disease, however, who has been ccessfully vaccinated for the cow-pock."

Capital Punihsment. The Boston papers state that Gov. Everett has received several anoymous letters, threatening him with assasination, unless he forthwith pardons Russell and Crocket, the two incendiaries now under sentence of death. The boldness and audacity of the gang of desperadoes which now infest the city of Boston is truly surprising.

The Boston Courier thinks the commutation of Wade's sentence and the tardiness which protracts the just punishment of the two felons under sentence of death, has kindled most of the late fires in that city, and will probably produce some serious conflagration. "Mercy to the midnight incendiary is cruelty to all the rest of mankind."

The Common Council of Boston have voted to place $10,000 at the disposal of the Mayor, to be expended in the prevention of fires and the detection of incendiaries.

Marvin Marcy, the only one of the convent burners convicted, and who was pardoned by the Excutive, was seen drunk in Cambridge a few days since!

Letters from St. Augustine, Florida, to the 2d inst., say nothing worthy of notice has occurred there since the last dates, except the arrival of 31 volunteers from Georgia.

Mr. Duffy, the popular and accom- plished manager of the Albany theatre, received a severe wound in the abdomen on Wednesday evening last, from Mr. Hamilton, a comedian belonging to the theatrical corps of that city. It is not yet decided whether the wound is mortal; we hope it is not, for we could better spare a better man.

New York Sunday News.

The Captain of the St. Nicholas Slaver, has been discharged, and the two men implicated by their own confessions committed. [Post.

Commitment of Capt Harvey. Yesterday the examination of Capt Lemuel Harvey, late master of the brig Falmouth, which has been several days progressing, before Judge Betts, was concluded, and the accused was fully committed to prison for trial, at the ensuing term of the Circuit Court of the U. States, for the district, to be held on the last Monday of the present month. The crime with which he is charged, is an imputed felony on board said vessel, on the high seas, on the 5th Nov last, in the shooting with a pistol ball, through the lower jaw, tongue and cheek, the cook and steward of said vessel, Richard Good, a Malteso, which wound with the subsequent neglect and want of nourishment, were alledged to have caused his death on the 16th of the same month.—The captain asserts most positively that the shooting was in self defence, owing to a ferocious attack made upon him by the cook, with a large carving knife, which ripped open his clothes, but inflicted no wound; and the captain's statement is rendered the more probable, from the cook's previous confession that he had on a former voyage, wounded and killed in a similar manner with a knife, the 2d mate of the vessel in which he sailed. Messrs Hugh Maxwell and Ogden Hoffman, conducted the examination in behalf of the accused, and Wm M. Price for the U. States. The evidence that will be adduced on trial, will set the matter in its proper light; until which time, an impartial public will very properly suspend an opinion, as to the guilt or innocence of the accused who, heretofore, had supported a highly respectable character. [*N. York Courer & Enq.*

Religious Cerimony Sunday, the reception of a young lady (Miss Lee) to the Presentation Convent of Kildare, took place in the parish chapel, to which the convent is attached. At eleven, the crowds began to assemble under the influence of the solemn peals of the fine bell (beyond 700 cwt) until the chapel, 120 feet by 40 was densely crowded. An eloquent assemblage filled the gallery and the enclosed space round the sanctuary. At the close of the mass the young lady was conducted by the mother superior and her assistants to the foot of the alter, and there interrogated. As soon as the religious resumed their seats, the officiant took the mass-book and read the epistle of the mass of the day. The grand high alter, its lights and decoration; the preacher, his person and vehemency; twenty-four little boys in the exact costume of the little boys in St Peter's at Rome, seated under him on the lower stepts of the alter; the two eloquent side alters, their lights and ornaments, the ecclesiastics scattered through the sanctuary; the nuns dimly discovered through their grate in the choir; the interesting appearance of the young lady, made good the remark of the eloquent preacher, that "no Court can surpass that which the Catholic Church holds on the occasion of her solemnities." After the discourse the cerimony was resumed; the young lady put off her dress, and put on the habit of the order, after which the music began, while the celebrant, officers, and attendants, were retiring. [Doublin Freeman's Journal.

The Extraordinary Case of the late Joan M'Kerrell Esq. The melancholy fate of this unfortunate gentleman, who committed suicide by swallowing prussic acid, excited considerable interest at the time of the inquest in Regent street, in consequence of the singularity of his malady, being an illusion occurring every second day, attended with the most horrible state of mental and corporeal suffering. It will be recollected that the deceased never divulged the cause of his miseries, except to his physician, Dr Johnson, who refused to disclose on the inquest. It was the strong and often expressed wish of the deceased, that after his death, his body might be subjected to a *post mortem* examination, with a view to ascertain whether any physical causes existed to elucidate his very singular hallucination. This has been done; the anatominical demonstration having been made in the Theatre of St George's Hospital, in presence of several eminent physicians and surgeons. A gentleman who was present at the examination, has informed the reporter that there were found some very extraordinary diseases in several parts; the most singular, and perhaps unprecented of which was a hard, jagged, stony concretion, the size of a nut, impinged against the growing upon one of the most important nerves of the body, called the ***par vagum***, which supplies nervous influence to the lungs, heart, stomach and other parts. In almost all the organs to which this nerve is distributed, there was considerable organic disease.—The brain was quite sound. It is supposed that the irritation of this great nerve, serving as a communication between the brain, the organ of the mind, and the more important organs of the body, was the material cause of the monomania, or delusion on a single point. It is understood that Dr Johnson is engaged in drawing up a detailed account for the medical profossion of this most singular and interesting case, involving, as it does, some very curious problems, not only in physiology, but also in medical jurisprudence. Although the precise nature of the very peculiar delusions under which this gentleman labored continues a profound secret, yet some information has incidentally transpired as to the general character of, at least, a part of the delusion which had a refference to a particular number. It seems that a particular number had made an indelible impression on his mind; that he considered his fate identified with it, and that its recurrence under a particular injunction would be fatal to his existence.—Dr Johnson states that had he been at liberty to disclose the secret, it would supply a complete solution of the strangely eccentric conduct of the deceased, in booking himself for Paisly in Scotland, and yet turning back at Manchester; re-booking himself on reaching London to go back again in the evening, and returning again on getting to Brimingham—booking himself a third time on his return, and not starting; then booking himself a fourth time and going the journey.

Mad Dogs. The unusual severity of the winter has apparently given rise to, or at least been accompanied by several remarkable instances of the prevalence of canine madness. We have noticed it in this city, and it now appears that hydrophobia is extending almost as an epidemic through Rockland county. Twentw-five dogs were killed at Nyac alone on Friday week; at Haverstraw great alarm prevails; a great number of cattle have been bitten. Rockland is composed entirely of mountains, deep ravines, sequestered lakes and precipitous streams. Now the question is whether the abundance of snow and wet here has any influence in the production of this disease? In Switzerland and other mountainous countries, a disease of or glandular enlargment about the windpipe, called goitre, is occasioned it is thought, by eating of snow water. May not this hydrophobia, which by some is supposed to consist of a diseased condition ot the glands under the tongue, arise in dogs from their lapping the snow or snow-water? We merely throw out these hints at a moment when there never has scarcely been known such quantities of snow through all the nothern portions of the United States as the present season. [New York Star.

An English Earl at a ball at Portsmouth, was struck with the appearance of a lady—was introduced and enchanted, in a breath—made love during the country dance, and an offer during supper. "I should have been very happy," said the lady, "but I have seven *deadly* reasons against it." So saying she beckoned a gentleman near;—"This is my husband, Captain Coffin, and the father of my six little Coffins."

TWENTY-FOURTH CONGRESS.

FIRST SESSION.

Monday, Feb. 15.

Senate. The subject of the memorial of the Society of Friends in Philadelphia, praying for the abolition of slavery in tne district of Columbia, was taken up, and

Mr Tallmage made some remarks in favor of the sacredness of the right of petition, and the duty of Congress to guard it inviolably. He consequently opposed the motion of Mr Calhoun not to receive the petition, and denied that there were any abbolitionists at the north, except those fanitics who have rendered themselves notorious by their conduct.

Mr Swift made a few observations, in which he maintained that in the State of Vermont there was a large and respectable class of individuals, deeply impressed with the conviction that Congress had the right to interfere with slavery in the District of Columbia, and to act upon that subject to a certain extent.

Mr Niles then apoligized for reading a speech which he had prepared, and continued reading till the Senate adjourned.

House. The principle part of the day was occupied in the discussion of points of order, raised on the question of the reception of an anti-slavery petition, to which Mr Wise objected, and moved the preliminary question to be taken.

Tuesday, Feb. 16.

Senate. Mr Clayton reported a resolution, fixing the commencement of each session of Congress for the first Monday in November. Read and ordered to a second reading.

Mr Tyler reported a bill for the relief of the several corporations of the District of Columbia. The remainder of the session was occupied in debating a resolution authorizing each Senator to introduce three ladies on the floor, which was rejected 24 to 20.

House. Mr Smith's resolution providing for the printing of the letter of the late P. M. General, was debated, but no final action was had thereon. The New York releif bill was also debated, on which Mr Hawes had the floor when the House adjourned.

The Old Bachelors—the real Simon Pures—held their anniversary dinner last evening (Valentine's Day) at Stoneall's. This club derives its character from Queen Elizabeth—old Queen Bess—herself an uncompromising enemy to matrimony. The document is dated 1608, and is a curious relic, being one year older than the discovery of the Hudson by the navigator of that name. It was given to a club in England, and from them was transferred to the present ancient society, by a gentleman of the English club, who brought it out with him to this country. The party was select, as usual, and the hiliarty and convivality kept up at a late hour. The "Cock of the Walk" took the chair at six, P. M. The old gentleman appeared to have improved by time, and, if they had a few more grey hairs to show since the last meeting, certainly never looked more fresh and ruddy, plump and good natured, nor ever seemed more jovial and happy. Two or three Benedicts of the club who were present as invited guests, almost seemed to envy the "gallant, gay Lotharios" who were luxuriating on the imaginary feedom of unrestrained celibracy. For a moment only they forgot the soft chain of matrimony, and participated as freely in the glass, and song, and segar, as though they were as free as they ever had been. It would have made young maidens weep to have seen the pure, unalloyed enjoyment which reigned among these wretches at the festive board. We never heard better songs, tasted of choicer wines or dishes, or witnessed a scene of such uninterrupted merriment, such flashes of wit, and good humor on any occasion.—We hope the society will not be considered a monopoly, or have their ancient privileges taken from them, because they think they have discovered that the secret of true happiness lies in the independent state of single blessedness.

New York star.

Anecdote.—The following is found in an ancient History of Connecticut. Soon after the settlement of the town of New Haven, several persons went over to what is now the town of Milford, where finding the soil very good, they were desirous of effecting a settlement; but the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of deposing and expelling them. To test the case a church meeting was called, and the matter was determined by the solemn vote of that sacred body. After several speeches had been made in relation to the subject, they proceeded to pass votes—the first was the following:—"Voted that the earth is given to the saints." This was determined in the affirmative—nem con—2d, "Voted that *we* are the saints," which passed without a dissenting voice, the tittle was considered indisputable; and the Indie.— were compelled to evacute the place, and relinquish their possessions to the *rightful* owners.

The Booksellers are in a row in Philadelphia, and the Tailors in New York. These differences have arisen from a dispute about the prices of work between the Journeyman and the Master workman.

Post.

Three steamboats are now running in the Dardanells, to the great delight of the Turks, who take passage in great numbers on every trip. Another runs twice a month between Constantinople and Athens.

The latest advices from St. Peters- burg state that the orders given by the Emperior of Russia for the augmentation of the Navy, are executing on all sides; and in the spring a new squadron will proceed to sea.

A National Bank is to be establish- ed in Greece by English capitalist.

A long Nap.—The Brattleboro' Phœnix says, that in some instances the buildings in that village were so completely enveloped in snow, on the morning after the last great snow storm, that the inmates couldn't see to wake up in season, and consequently lost their breakfast. Post.

The Indians are concentrating their forces and making preparation for a decisive battle with Gen Clinch. The report of the death of the Chief Powell, is not credited. Several skirmishes have taken place, which have resulted favorably to the whites.

Heads up!—A Miss M'Coy, of Ohio, has recovered in suit against some faithless lover, the enormous sum of $15.000! This is a 'caution' to all faithless swains.

The town of Lowell has voted u- nanomously that it is expedient to adopt the City form of Government.

Five thousand bushels of Oats, were recently imported into New York from *London*! Large quantities of other kinds of grain are now on their way to this country from Europe.

Chief Justice Marshall. The House of Representatives of the U. S. have just paid a deserved tribute of respect to the memory of the late Judge Marshall.

Mr. Ingersoll, by unanimous consent, offered a resolution directing the Joint Committee on the Library to cause a Marble Bust of the late Chief Justice Marshall, to be prepared by an artist of merit and reputation, and placed in the chamber of the Supreme Court of the U. S., in a position corresponding with that of the bust of the late Chief Justice Jay. The resolution was adopted, *nem. dis.*

MARRIED,

In Albion, by J. C. Washburn, Esq. Mr Wenworth Fall to Miss Mary L. Washburn.

In Portland, Mr Robert Evans, to Miss Margaret Knight.

In Falmouth, Mr. Joel Leighton to Miss Louisa oldest daughter of Silas Leighton Esq.

In Norridgwock, Mr Solomon Low, to Miss Olive R. Hill.

DIED,

In this town, Mr David Lawrence aged 93—probably the oldest person in town.

In Paris, Maj. Russell Hubbard, aged 49.

In Alford, Elder Henry Smith, aged 83.

In Pucksport, Mr David Page, aged 22.

Washington National Monument.

THE subscriber, Agent of W. N. M. Society, for the State of Maine, would respectfully inform the Inhabitants of Augusta, Hallowell and Gardiner, that they will be forthwith waited on for their voluntary contributions to aid in erecting a Monument to the memory of the Father of his country.

The Agent presumes that the citizens are generally acquainted with the object and plan, and he thinks it only necessary to say, that the subscription is limited to one dollar for any one name, or any less sum, to give all an opportunity of contributing something to this truly American and patriotic object, and as the appeal is to all, the old and the young, male and female, from all something is confidently expected.

PAUL STEVENS, Agent
W. N. M. Society of Maine.
Feb. 12, 1836.

To the Honorable, the Legislature of the State of Maine.

THE petition of the subscribers respectfully represent that the land between Portland and Brunswick and between Brunswick and Kennebec river at Gardiner is remarkably favorable for the construction of a *Rail Road.*

They therefore pray that they may be incorporated into a company by the name of the Kennebec and Portland Railway Company for the purpose of making a Rail Road from Portland to Gardiner by the way of Brunswick, with the right of extending the same to Augusta, with such powers and privileges as are; granted to similar corporations.

R. H. GARDINER, and 30 others.
Gardiner, Feb. 12, 1836. 4.

STATE OF MAINE.

In Senate, Feb. 9, 1836.

On the Petition aforesaid,

ORDERED, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published in the Eastern Argus and Portland Advertiser, papers printed in Portland;—in the Christian Intelligencer a paper printed in Gardiner, and in the Kennebec Journal a paper printed in Augusta, seven days at least before the twenty fourth day of February instant, that all persons interested, may then appear and shew cause, (if any they have) why the prayer of said Petition should not be granted.

Read and accepted. Sent down for Concurrence
JOSIAH PIERCE, President.
In the House of Representatives Feb. 9, 1836.
Read and Concurred.
JONATHAN CILLEY, Speaker.
A true copy—Attest
Attest, WILLIAM TRAFTON Sec'y. of the Senat

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

☞ *Prepared and sold by JAMES BOWMAN*
Gardiner, Maine.

☞ PRICE 37 1-2 cents.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M D.
D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powders prepared by James Bowman Gardiner Maine, *most cheerfully recommend them to the public for Distemper and Coughs.*

CHARLES SAGER, *A. T. PERKINS,* *J. D. GARDINER.* } Gardiner.
SAMUEL HODGDON, Pittston
BENJ. HODGES *JOHN H. ELDRIDGE* } Augusta.

—ALSO—

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chilblains—it is not second to any other Liniment, British Oil or Opodeldoc now in use.

Feb. 26, 1836. 1y. 6.

Commissioners Notice.

NOTICE is hereby given that the Hon. Judge of Probate has allowed a further time of three months from the date hereof, for the Creditors of the late

THOMAS GILLPATRICK Esq.,

to bring in their claims, and that the Commissioners will be in session at the selectmen's office in Gardiner, on Thursday 21st of April next at 2 o'clock P. M. for that purpose.

EBEN'R WHITE, L. H. GREEN, } Commissioners.
Gardiner Jan. 25th 1836. 8.

Strayed Colt.

CAME into the enclosure of the subscriber one Light Sorrel colored Colt, Supposed to be 2 years old last spring;—Sorrel mane and tail, small star in his forehead, trots all. The owner is requested to prove property, pay charges, and take him away.

JOSEPH JOHNSON.
Gardiner Dec. 15th 1835. 3w. 3.

POETRY.

For the Christian Intelligencer.

The dying Soliloqy of Raphael.

"'Twas said of Raphael, that his intense sense of the beautiful destroyed him."

Splendor is round my pillow. As I gaze
What visions are before me. How glorious
The sun-light; ling'ring, rests on yonder green
And clust'ing woods, whose shadowy tops, woke
By the breezes play, reflect his living glow,
As if to mark yon crim'son cloud, hung
Like the banner of the glitt'ring hosts, to
Herald forth their coming. What softened
Radiance trembles o'er the calm blue lake,
Bounded by velvet banks,—in whose clear depths
The plumes of green and glancing sprays of spring
Are mirror'd. Oh! earth is glorious, with
Its stars and waters, clouds and streams, and hues,
The countless tints and gleams that live in air,
And the mysterious sounds that haunt the
Sea's unfathomed depths! Oh! that my hand could
Reach the stars, and dip my pencil there; that
I might shadow forth the living dreams, that
Glow within my heart; the glories sweeping
O'er my soul—till reason trembles on its
Throne.
How vain the thought.
Such things are not for earth. And now my
Spirit plumes its flight to soar above the
Clouds, and cleave the realms of Immortality.

L. W——E.

DESULTORIOUS.

ETERNITY.

The following view of eternity is from the eloquent Saurin, in an attempt to describe the process of his mind, in endeavoring to form an idea of its duration:

"I avail myself" says he, "of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all wish, and few obtain. I observe those old men, who live for four or five generations, and who alone make the history of an age; I do more; I turn to ancient chronicles, I go back to the patriarchal age, and consider life as extending through a thousand years; and I say to myself, all this is not eternity—all this is but a point compared with eternity.—Having represented to myself real objects, I form ideas of imaginary ones.—I go from our age to the time of publishing the Gospel, from thence to the publication of the law—from the law to the flood—from the flood to the creation—I join this epoch to the present time, and imagine Adam still living. Had Adam lived till now, had he lived in misery, had he passed all his time in fire on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it to be followed by so much wo? Yet this is not eternity, all this is nothing compared with eternity! I go farther still. I proceed from imagination to imagination—from one supposition to another. I take the greatest number of years that can be imagined. I form of all these one fixed number, and stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the creation of such a world, in such a manner, require? Then, I suppose the Creator to arrange these atoms, and to pursue the same plan in arraiging them as in creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this desolation, as he observed in the creation and disposition of the whole. What an immense duration would be consumed.—Yet this is not eternity! All this is but a spect compared to eternity!"

The only comment we have to offer upon this picture, is to ask the reader to pause and reflect how short is human life. The breath of a single hair compared with the distance from earth to the fixed stars, is broader than the ocean, when seen in connexion with that vast disparity which obtains between life and eternity. Human life, what is it compared with eternity. It is less than the width of a rasor's edge in comparison of the immeasurable regions of space that stretch as far beyond the orbit of the Georgium Sidus, as from the sun to the resting place of its remotest ray. It is impossible then, that a God of infinite wisdom could suspend the immortal interests of eternity on such a brittle thread! Nay, it is not. The perilous bridge of Mahommed is safe when compared with such a course. One question more and we have done. Is it possible, that man, for what he could do in this speck of life, should justly deserve suffering through all these wasteless periods, and even then have just as long to suffer as if he had not begun? It cannot be—mercy forbids—justice forbids—and even cruelty itself, though it were dark as erebus, would relent ere these ages should have passed, and pluck the victim from the prison of torment. Avaunt, thee! fell devil! and cease thy impious railings. Close thy fiendish lips, and no more blaspheme the name of God, by breathing out lies and slanders concerning his mercy or justice! The man who believes thy perjured lies may well say as did our author, mentioned above:—I find in the thought, a mortal poison that diffuseth itself through every period of my life, rendering food insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy.

"WALK HUMBLY."

Christian! This is a requirement of your God. Are you ready to comply with it? Then check that spiritual pride. Be not too much elated with your own good works; look not upon that poor publican as a sinner indeed, until you have examined your own heart, and asked forgiveness of sin; for you have nothing to glory of, and nothing to hope for, save that which flows from the mercy of heaven. Boast not of thyself, therefore, but "walk humbly."

REFLECTIONS ON MARRIAGE.

BY MRS. BONHOCTS.

Did young people seriously consider the important change which marriage must necessarily produce in their situation; how much more cautious would it make them in the choice of a companion in life! Alas! what avail the grace of the finest figure, the most captivating address of the assemblage of all that is ensnaring, if the heart is depraved or the conduct imprudent? The gayest associate of the convivial hour may be the dullest, the most unfit companion for the domestic circle; and he who is never satisfied but in a crowd, or when engaged in a continual round of pleasure, is very unlikely to make a tender and prudent husband. Should sickness or distress draw near, depend upon it he would fly from their approach; if beauty alone excited his passion, it would cease to exist when you are deprived of those on which it was founded. If fortune was his inducement, that will likewise soon lose its value in his sordid mind; and the very person who brought him the wealth for which he sighed, will be considered the grand obsticle to its enjoyment. Too often is this unpleasant picture to be seen in many discontented families, which a little reflection might have prevented being so unfortunately realized. Never be prevailed upon to yield your hearts to any one however he may shine in the gay circles of the world, if you are convinced that he has no relish for the enjoyments of life. The man who likes every house better than his own, will scarcely take the trouble of making home agreeable to others, while it is disgusting to himself. It will be the only place in which he will give way to his discontent and ill humor. Such people are forever strangers to the dear delights of the in this state and all the real comforts of a well-regulated family. He that is indiscriminately at home is never at home, and he feels himself a stranger or a visitor amid his closest connexions.

From the Magazine and Advocate.

BIBLE READING...NO. 1.

BY MRS. JULIA ANN SCOTT.

As in the prensent enlightened state of society the rules and principles contained in the Bible, form—or are intended to form—the basis of our laws and characters, it seems highly necessary that that Book should be studed much, and with devotional attention, both by young and old. I do not indeed, approve its being used for a school book, as has lately become the fashion; for in this case, its divine instructions assume the form of tasks; and we all know how the mind revolts, even in long after years of ripened judgment, at the bare idea of perusing those old, worn out lessons, through which we were once daily drilled, and whose hard-spelled words used so often to vex our little impatient hearts. I would not, therefore, have it used as a school book, for the above mentioned, and many other equally good reasons; but I would have children early acquainted with the most important portions of its history and precepts, and more particularly with the kind, parental Being, who gave it as a revelation for their greatest good. These things a truly pious and affectionate parent will find pleasure, as well as profit, in teaching to his children. A slight knowledge of infantile feeling and capacity, will enable him to select, for their perusal or hearing, those simply beautiful and touching passages, which will not only tend to elevate and improve their understandings, but warm their young, tender hearts with love and veneration for their good Father in heaven, (whom their imaginations will naturally liken to their dear earthly parent,) and also with deep affection for each other: and thus lay the foundation for lives of humanity, piety, usefulness and consequent happiness. I am necessarily brief on this subject, but am not without hope that this slight hint may arouse, to at least *reflection*, some of those parents who are too apt, amidst the bustling cares of public or private life, to forget that the tares of the enemy may spring up unnoticed in the hearts of those darling ones, for whose moral characters they are to be, in a great measure, responsible. Let them see, then, closely to their first impressions. Let them remember, that they have in their hands a Book which is able to make their children, as well as themselves, 'wise unto salvation,'—and that the neglect of the same may cause them to become wanders and outcasts upon the face of the earth—'without hope and without God in the world.'

FOR YOUNG LADIES.

Let them never forget that mental improvement should always be conductive to moral excellence; which consists in piety, sincerity, fidelity, activity, charity, and benevolence. And these moral qualities are called into daily exercise, in all stations of life. The first and chief of these is piety. And yet it is to be constantly remembred, that the social duties and personal virtues are to be performed and cultivated. So far from being incompatible with piety, that they are required by the same authority which enjoins love and gratitude to God. And it is a great error of some females, that they imagine that they shall fall under the displeasure of heaven by attending to the ordinary duties of life. This is the perversion of true religion, and there have been instances of its injurious and unhappy effects.

From the Saturday Evening Post.

ANECDOTE.

The late Judge *Peters*, who with many excellent qualities possessed *faceliousness* in a great degree, was used to relate a joke at his own expense, which is too good to be lost.

The Judge having rode into Philadelphia from his country seat in the vicinity, dismounted from his horse opposite the dwelling of a gentleman in Market street, with whom he had business; but not finding a convenience for securing his horse, he beckoned to a man repairing the street, who, touching his hat, asked in the dialect of his country—What'll yer honor be plazed for till hav?" "Hold my horse, my lad," said the Judge, "while I just go into this house for a few minutes." "Plaze yer honour, will he bite?" "Oh, no." "Will he kick?" "No, no." "Can one man houl him?" "Yes, my good fellow, easily." "Well then yer hononr'll be plazed to be after houlin' him yerself."

So saying, he returned to his work, but not until the Judge, delighted with his native wit, threw him a piece of silver in testimony of his satisfaction.

Calumny.—Calumniators are those who have neither *good hearts* nor *good understandings*. We ought not to think ill of any one till we have palpable proof? and even then we should not expose them to others.

We ought to attend to our own business, and not meddle with the affairs of others, unless we are applied to, to render a service. We should condemn no one unheard.

Look on slanderers as direct enemies to civil society; as persons without honor, honesty or humanity. Whoever entertains you with the faults of others, designs to serve you in a similar manner.

The great Zimmerman justly observes—"That there is always something great in that man against whom the world exclaims; at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one."

AGENTS FOR THE INTELLIGENCER

YORK COUNTY.

Kennebunk, James Osborne, Jr. p m.; *York*, Solomon Brooks, p m; *Hollis*, J Merrill, p m.

CUMBERLAND COUNTY.

Brunswick, Joseph McLellan, p. m., Rev. Seth Stetson; *Danville*, James Goff, Jr. p m; *Freeport*, Seth Cailey, Jr. p m; *Gray*, Meshach Humphrey, p m, Hon. Elib Latham; *Minot*, N. L. Woodbury p m; *New Gloucester*, Rev. Jabez Woodman; *Portland*, Charles J. Barbour; *Westbrook*, Benj. Quinby.

LINCOLN COUNTY.

Alna Capt. David Otis; *Bath*, D. Y. Kendall; *Bowdoinham*, Matthew P. Spear; *Lewiston*, Dan Read, p m; *Lisbon*, Cyrus Haskell, Col. William P. Chinoy; *Litchfield*, Asa Batchelder, p m, Rufus Blake; *Thomaston*, Phineas Tyler, James Wheaton; *East Thomaston*, John Spofford, p m; *Union*, E Cobb; *Wiscasset*, Barker Neal; *Warren*, Seth Weatherbee; *Waldoboro'*, Parker McCobb, Jr.

HANCOCK COUNTY.

Bucksport, Sewall Lake, p m; *Castine*, Nath Wilson; *Ellsworth*, —— Paddleford.

WASHINGTON COUNTY.

Houlton, Gen. Joel Wellington; Lubec, Rev. S. W. Clark: Alexander, J. Stephenson, p. m.

KENNEBEC COUNTY.

Chesterville, Joseph Keith, p m; *Farmington*, Rev. Thomas Beede; *Farmington Falls*, A. B. Caswell, p m; *Greene*, Luther Robbins, p m; *Readfield*, Lory Bacon; *Vassalboro'*, Jacob Butterfield; *Winthrop*, David Stanley; *Waterville*, Hon. A. Smith, p m; *Wayne*, Capt. Jacob Haskell.

OXFORD COUNTY.

Brownfield, Gen. James Steele, p m; *Buckfield*, Col. Aaron Parsons; *Fryeburg*, William Stevens; *Canton*, Hon. Cornelius Holland; *Hiram*, Alpheus Spring, p m; *Livermore North*, Col. J. Stone, p m; *Norway*, Rev. H. Hawkins.

SOMERSET COUNTY.

Anson, Hon. James Collins, p m; *Canaan*, Rev. L. P Rand; *Fairfield*, M. Philbrook, p m; *Madison East*, A. P. Morrill, p m; *Mercer*, Martin Burr; *Parkman*, Rev. Amos A. Richards; *Solon*, Asa Buswell; *St. Albans East*, Thomas Skinner; *Abbot*, R. Gower, p m; *Athens*, B. B. Peaks; *Milburn*, Samuel. Philbrick.

PENOBSCOT COUNTY.

Bangor, John S. Sayward; *Brewer*, Silas Winchester; *Dexter*, Gilman W. Burleigh, p m; *Dixmont*, Gen. Jesse Robinson, p m; *Fordstown*, Jonathan Blake; *Guilford*, Hon. Joel Kelsey, p m; *Hampden*, Dr. Allen Rogers; *Orono*, I. Washburn, Jr.; *Old Town*, Asa Smith; *Sangerville*, Rev. B. Gursley.

WALDO COUNTY.

Belfast, D. W. Lothrop; *Head of the Tide*, Isaac Brown; *Camden*, N. Dillingham, R. Chase; *Lincolnville*, Francis Fletcher, Benj. McAllister; *Montville*, S. S. Stevens, Rev. Moses McFarland; *Monroe*, Rev. M. L. Chase; *Palermo*, Benjamin Martin, 2d.

☞ The above gentlemen are authorized to receive payments and forward subscribers names for the Intelligencer, and their receipts will at all times be valid. We have not so full a list at present as we intend to have, other names will be given *soon*. We have perhaps omitted some names who acted as agents the last year, if so it was not done intentionally, and they are respectfully requested to continue their agency. We shall revise our list as soon as possible and make alterations as circumstances may require.

GARDINER HOTEL,

THIS House being situated in the centre of the village, and in the immediate vicinity of the wharves, steamboat landing, and business part of the town, affords superior advantages for men of business generally.

Its location is also airy and healthful, commanding a fine view of the Kennebec river, and the surrounding country.

It has recently been altered and improved and furnished in a style not inferior, to any Hotel in this section of the country; and no expense has been spared to render the establishment in every way comfortable, convenient and agreeable.

The stables are large convenient and comfortable, and will be constantly attended by faithful Ostlers.

Good Horses and Carriages will be kept to let on as reasonable terms as else where.

JOHN ELLIOT.

Gardiner, Nov. 20, 1835. tf. 44.

COMMERCIAL HOUSE BATH, ME.

THE subscriber has opened a public House in the building recently occupied by *John Elliot*—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. tf. 32.

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated **Vegetable Bitters and Pills.** to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

☞ Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by *JAMES BOWMAN, Gardiner*; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. eoply 2

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primavia, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Seafaring men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me. October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared. DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendance.

General Agents for the sale of these Pills in Kennebec. JAMES BOWMAN, Gardiner; T. B. Merrick, Hallowell, and W. & H. Stevens, Pittston.

Jan. 29, 1836. 1y

TO ALL WHO HAVE TEETH!

A recent discovery to prevent the futu[re]

REMOVAL OF THE DEPOSITES.

THE *ELECTRIC ANODYNE* is a compo[und] Medicine recently invented by JOSEPH HISCO[X] Esq. Its use in a vast number of cases has alrea[dy] proved it to be a prompt, effectual, and perman[ent] remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and pa[in]ful operation of extraction. In the most of ca[ses] where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the reme[dy] has been necessary. This medicine has the wonder[ful] power, when applied in the proper manner, whi[ch] is externally on the face, [see the direction accompa]nying the medicine] of penetrating the skin, and re[]moving the pain instantaneously; and what gives im[]mense value to the article is, that when the pain is once removed it is not likely ever to return. The ex[]tensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the re[]duced price for which he offers it to the public, there[]by transferring to the poorest individuals in the com[]munity the power of relieving themselves from the suf[]fering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent.

BENJAMIN DAVIS Esq., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be *post paid.*

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. ☞ Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the paper of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 29, 1836. eoply 2

Compound Syrup of

ICELAND MOSS,

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of *VEGETABLE MUCILAGE* than any other known substance, and in combination with it a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals; so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy, long lived and sagacious Rein-Deer, which derives its principal nourishment from the *ICELAND MOSS*, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinial virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore,

and none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

☞ For sale by A. T. PERKINS, Agent, *Gardiner, Maine*; E. FULLER, *Augusta*, and JAMES BOWMAN, *Gardiner*.

Gardiner, Jan. 29, 1836. 2

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power *thirty six or even more, finished Bricks may be cast in one minute, ready for drying.* Those who are engaged in the manufacture of Bricks should be provided with one of those valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

Frankfort, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston. August 21, 1835. tf. 31.

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The Christian Intelligencer will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

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